

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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From the Missionary Herald.

INTERESTING ACCOUNT OF ASAAD SHIDIAK.

This account was prepared by Naami Latoof, the young shekh of Tripoli, and translated from the Arabic by Mr. Bird, who thus speaks of it in a letter to the Corresponding Secretary, dated Beyroot, March 28, 1827.

This account of our suffering friend, though by no means complete, may nevertheless be relied on as authentic, and is by far the most full and satisfactory account which we have been able to obtain. It was sent us, as you will see in the journal, by the friendly young shekh, Naami Latoof, who, some time previous, spent a few weeks in our families, and whose heart seems to have been touched by the truths of the Gospel. The priest who has proved so great a benefactor to Asaad, is a relative of the shekh, and they have grown up together from childhood on the most intimate terms of familiarity and friendship. Many of the occurrences here related, the priest found written among the monks, who pass their time idly with the patriarch, and to many he was an eye witness. The account was drawn up under his own inspection. He seems a man unusually conscientious for an Arab, unusually open to conviction in argument, and has promised to do his utmost to save Asaad from further abuse, and in the end to deliver him from his state of confinement. Thus while all our own efforts have failed of essentially benefitting the poor man, the Lord without any of our instrumentality, has raised him up a friend from the midst of his persecutors, who has already saved him from impending death, and who, we hope and pray, will soon open the way for his complete deliverance from this Syrian Inquisition.

Brief History of Asaad Esh Shidiak, from the time of his being betrayed into the hands of the Maronite Patriarch in the spring of 1826.

Translated from the Arabic of Naami Latoof.

When the relatives of Asaad brought him to the convent of Alma, in the district of Kesroan, and gave him up to the patriarch, the latter began by way of flattery to promise him all the worldly advantages he could bestow; but withal demanding that he should put away all the heretical notions, and all the corrupt knowledge, which the Bible-men, those enemies of the Pope had taught him. He replied, "These things which you hold out to me, are to me of no value. I no longer trouble myself about them, for they are vain and of short duration. Every Christian is bound to think and labor and strive to be accounted worthy to hear that blessed welcome, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' As to rejecting from my mind

those things which I have learned from the Bible-men, I have to say, that for many years, I had read, occasionally, the Holy Scriptures, which are able to make us wise unto salvation, but could not live according to them; for I was given to the indulgence of all wicked passions: but since my acquaintance with these men, I see myself, through the merits of my Saviour, possessed of a new heart, though it is not yet, I confess, in all respects such as I could wish it to be."

During the few days they remained in the Kesroan, the patriarch shewed him every attention, and suffered no one to oppose his opinions, saying, "The Protestants, by the great sums they have given him, have blinded his eyes, and inclined him to join them, and diffuse their poisonous sentiments, so that he cannot at once, be brought to leave them. Let him alone for the present, do nothing to oppose or to defend him, until we shall arrive at Cannobeen, where we may examine into his faith and state at our leisure, and if we find that he still clings to his heresy, we then can do with him as circumstances may require." After a short time they proceeded with him to Cannobeen, and there began to use arguments to convince him of his errors, and persuade him to confess and forsake them, and embrace whatever the councils and the church had enacted;—requiring that he should surrender his conscience to the holy Catholic church, and bless all whom she blessed, and curse all whom she cursed: and this they did in the most stern and threatening manner. He replied, "It has been said by the mouth of the Holy One, *Bless and curse not.*" They still pressed him to yield his opinions, but he said, "I can give up nothing, nor can I believe any thing but as it is written in the Holy Scriptures; for in these is contained all doctrines necessary to salvation."—"But," said they, "is every thing, then worthless, that has been ordained by the councils and the fathers?" He answered, "The councils may have enacted laws good for themselves, but we are not bound to follow them."

After urging him day after day, to no purpose, they finally asked in despair, "Are you then still of the same sentiment?" "Of the same sentiment," said he "I still believe and hold whatever is written in the Holy Scriptures, and neither more nor less." Will every one then, who reads the Gospel, be saved?" "By no means;—but as it is written, 'he that hath my commands and keepeth them, he it is that loveth me.' " "Is it the duty of every person to possess the Gospel and read it?" "Yes, it is the duty of every one: 'for,' said Paul, 'if our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath

blinded the minds of them which believe not, lest the light of the glorious Gospel should shine unto them." They then reviled him and spurned him away from their sight, and began to meditate measures of violence against him. He was separated from all around him, and compelled to take his meals by himself; and lest he should attempt to escape, a person was set over him to keep him under a constant watch. He was made to feel himself in the lowest state of disgrace, all taking the fullest liberty to reproach and ridicule him.

From this state of debasement he soon began to meditate his escape. Accordingly, one evening, just as the sun had set, and while his keeper's eye was off him, he fled. An immediate and diligent search was made for him, but he could not be found until the second day, when he was discovered still hiding in a grove near by, for he was totally ignorant of the way he ought to take. They brought him immediately to the patriarch. When he arrived, he was met by reproaches and revilings, and the servants, by order of the patriarch, beat him, and put him into confinement. This was at Diman, a pleasant, airy situation, belonging to Cannobeen, and about an hour's distance from it. Soon after this, he was taken to the latter place, when he was left a little more at large, but was always under the watch of a keeper.

One evening, when all had gone into the chapel for prayers, he lay as if he had been asleep, and the monk, his keeper, thinking him really so, went in with the rest, but took with him as a precaution, Asaad's silver inkhorn, supposing that if he should wake and think of escaping, he would not be willing to leave behind him so valuable an article. When Asaad saw that all were gone, knowing the length of their prayers, he at once left the convent, and ran about an hour's distance. People were despatched in search of him with all diligence, but they returned without finding him. On account of his ignorance of the way, he remained secreted near the road till the day broke, when he continued his flight until he had reached the distance of three hours or more from his prison, when a couple of men in the service of the patriarch, having been apprized of his escape by the pursuers during the night, discovered him, and called out, "Who are you? Are you Asaad?" He replied, "I am Asaad." They at once took him into custody, and brought him back, but without any violence or indignity, to the patriarch. A different treatment however, awaited him at the convent. He had no sooner reached it, than they covered him with insult, beating him, and mocking him, and saying, "fool that you are, why did you answer to your name?" He replied, "God has laid a curse upon the lying mouth, and therefore I cannot use it." They said, "If you do not return to your faith, and hold to all that has been ordained by the church and the fathers, you are ruined. You will die under your tortures, and go to perdition." He replied, "Whosoever shall call on the name of the Lord shall be saved. I am willing to expose myself to every indignity and suffering for the sake of him who loved us, and shed his precious blood for our salvation. These things I am bound to say and do, and I am bound to exhort you also, as beloved friends." When he had said this, they all laughed him to scorn, called him a mad-man, and were about to beat him for attempting as they pretended, to make heretics of them also. When

he saw their anger, he cried out, "Why are you enraged at me, and what are you about to do to me? I am a dying man like yourselves, and preach unto you that you should turn from your vanities unto the living God, who made heaven, and earth, and the sea, and all that are therein." They then renewed their cries that he was mad, and thrust him into his prison-room, and locked the door upon him, and strict orders were given that no one should say any thing to him more or less. In this state he remained for some days. The patriarch then sent to him to inquire after his faith, especially respecting his trust in the images of the church, declaring to him that without faith in these, he could not be saved. He replied, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels." They brought him proofs from the councils, that images were used by the fathers, and ought to be set up and worshipped in the churches in honor of the saints, and to obtain their intercession. He answered, "I will also bring you proof from the councils, that the worship of images and all use of them in the churches was forbidden and reprobated by the fathers." Here they contradicted him. "Be it as it may," said he, "it is impossible for me to follow the opinions of any man or set of men, and leave the word of God behind me. This word tells me, that forasmuch as we are the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art or man's device." The messengers then quit him and made their report to the patriarch, who left him in his prison for a considerable time, in the most abject and suffering state.

In process of time, certain individuals, possessed of a little humanity, became interested in his situation, sympathized in his sufferings, interceded for him, and procured liberty to open the prison door, so that any one who chose could go in and see him without restraint. Again he began to meditate an attempt to escape, and on a certain evening, set off from the convent. But as before, his ignorance of the proper path to escape in, prevented the accomplishment of his purpose.—He soon saw the lighted torches streaming off in every direction in search of him, and to avoid his pursuers, turned aside a short distance, and climbed into a tree. From this situation he did not dare to come down till the night was fairly gone, when he shifted the position of his clothes, turned his cloak inside out, using his turban for a girdle and his girdle for his turban, and took his way. He had, however, not proceeded far, when one of the patriarch's men discovered him, and called out, "Asaad, is it you?" He answered, "It is I." The man immediately caught him, like a greedy wolf, bound him, beat him, and drove him before him, as a slave, or a brute, to Cannobeen. On their way they were met by many others who had been sent off in quest of him, who all united with the captor in his brutal treatment. On his arrival, the patriarch gave immediate orders for his punishment, and they fell upon him with reproaches, caning him and smiting him with their hands; and so it was, that as often as they struck him on one cheek, he turned to them the other also. "This," said he, "is a joyful day to me. My blessed Lord and Master has said, 'Bless them that curse you, and if they strike you on the right cheek, turn to them

the other also.' This I have been enabled to do, and I am ready to suffer even more than this for him, who was beaten, and spit upon, and led as a sheep to the slaughter on our account." When they heard this, they fell to beating him anew, saying, "Have we need of your preaching, thou deceiver? Of what avail are such pretensions in one who is in the broad way to perdition?" He replied, "He that believeth that Jesus Christ is the Son of God, hath eternal life." "Ah," said they, 'that is what blinds you. Your salvation is by faith alone in Christ; thus you cast contempt on his mother, and his saints; you deny the presence of his holy body on earth;'—and they threw him on the ground, overwhelmed with the multitude of their blows. For three successive days he was subjected to the bastinado, by order of the patriarch, who, after that, summoned him to his presence, and demanded of him his faith. He answered, "I am a Christian, a follower of Jesus of Nazareth." Those present exhorted him to acknowledge the intercession of the saints, and to repair to them for help in this hour of trial. But he refused, saying, "My help is in him who shed his blood for sinners." "But have the saints," said they, "no intercession, and is it vain to worship them, and pray to them?"—He said, "We are not taught to seek help or protection from any, but from him who is the Great Shepherd, who has said with his own blessed mouth, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' To any other than God, we are not commanded to pray or seek for refuge."

Then they returned him to prison, as before. Those who sympathized with him, went and begged him to confess that the canons of the councils were binding on all Christians, and the images were very properly made use of in the churches. He answered, "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man." At this they turned away from him in despair and disgust, and reported to the patriarch that he was in the most settled state of obstinacy, and was doubtless possessed of a devil.

Upon this, the patriarch ordered him to be put in chains, and the door to be barred upon him, as formerly, and his food to be given in short allowance. In this condition he remained till he was much reduced, and began to entreat them to have pity on him and take off the irons from his feet, and open the doors of the prison. Some were moved by his supplications, interceded for him, unbarred the door, took off his chains, and left him. He arose, walked out, and sat down with one of them and conversed. He then begged the patriarch to give him some books to copy, to rid himself of the tedium of his idleness. But he refused, nor would he suffer any to hold conversation with him.

After some days, there came into the convent two men, in the character of beggars, and wished to pass the night, but were turned away. That same night Asaad made another attempt to escape. As soon as it was discovered that he was gone, a vigorous search was made to find him, but all to no purpose. The universal cry now was, that the two men already mentioned had been sent by the protestants to steal him away for a

large reward. Immediately his holiness, the patriarch, sent letters to the emeer Abdallah, informing him of Asaad's escape, and requesting him to guard the roads of the Kisroan, and search the neighborhood, if possibly Asaad might still be found lurking in that district. Accordingly search was made, Asaad was discovered among his relatives by a couple of soldiers, was bound, and taken off to the emeer, who sent him direct to the patriarch. On his arrival, he was loaded with chains, cast into a dark, filthy room, and bastinadoed, every day, for eight days, sometimes fainting under the operation, until he was near death. He was then left in his misery, his bed a thin flag mat, his covering his common clothes. The door of his prison was filled up with stone and mortar, and his food was six thin cakes of bread a day, and a scanty cup of water. In this loathsome dungeon, from which there was no passage, and to which there was no access but a small loop hole, through which they passed his food, he lay several days; and he would lift up his voice and cry, "Love ye the Lord Jesus Christ according as he hath loved us, and given himself to die for us. Think of me, O ye that pass by, have pity upon me, and deliver me from these sufferings."

Now when his groans and cries were thus heard, a certain priest, who had been a former friend of Asaad, was touched with compassion. His former friendship revived, his bowels yearned over his suffering brother, and he besought every one who could speak with the patriarch, that they would intercede and endeavor to soften his feelings towards his prisoner. By dint of perseverance, the priest at length succeeded, and obtained permission to open the prison door of his friend and take off his irons. The first request he made of the priest, on entering, was, that he would give him a little food, for he was famishing with hunger. The Priest immediately brought him a little bread and cooked victuals, which he ate, and said, "The name of the Lord be blessed."

Those present again began to exhort him to turn to the mother of God, if, peradventure, she would have mercy upon him, and bring him back to the way of salvation. He answered, "If she has the power of intercession, let her intercede for us with her beloved son." The priest was very assiduous in supplying him with every thing necessary for his comfort; in particular he obtained the return of his clothes, of which he had been partly stripped; for the snow was upon the ground, and the cold filled him with pains.

Now when the others saw the care and attention of the priest, they said, "You have become a convert to his heretical opinions." But he replied, "God has said, 'Blessed are the merciful;' and continued firm in his purpose. His assiduity was such, that, whenever he left the convent for any time, he would give money to the cook to prevail on him to supply Asaad with proper food, and attend upon him in whatever he might need. The enemies of the priest accused him to the patriarch, but they could not succeed in their object, for the priest is of blameless morals, and has a good name among all.

The priest now passed much of his time in company with Asaad; and conversed with him freely. On a certain occasion they began to converse on the subject of the cross, the priest saying

it ought to be worshipped. Asaad replied, "For what reason? and where is the use of it?" The priest said, "In memory of the Saviour." Asaad—"Why do you kiss the cross and who has commanded it? Priest.—We kiss it in honor of him who hung upon it." Asaad—"But why then do you not paint the *ass* also, and pay it all obeisance, and all honors, for our Saviour, when he rode upon the *ass*, was in all honor, and all paid him obeisance; but when he was on the cross, he was in sorrow and disgrace." The priest reproved him gently for returning such an answer, and when he saw that the priest was displeased, he said, "On account of your love to me, and the favor you have done me, I wish to prove to you this point, that all religious reverence and worship and service to any but God, is vain; for it is said, 'He that heareth my word, and believeth on him that sent me, hath everlasting life,' and I have to beg of you, that you will continually search the Holy Scriptures, and pray as David prayed, 'Create in me a clean heart, O God, and renew a right spirit within me.'" During this time, one their enemies was standing without the door, and listened to the whole conversation. This man went immediately to the patriarch, and told him all that he had heard, and that the priest was conversing with Asaad in so gentle a manner, that he was likely soon to be won over to heresy. His holiness was startled at the intelligence, and hastening down inquired the truth of the report. Asaad concealed nothing. The patriarch, however, at first represented his own feelings, and exhorted him in the most winning manner he could assume, promising that if he would but return to the holy church and fathers and councils, worship the images, and saints, and the mother of God, he would again immediately make him his secretary. He replied, "With regard to the opinions which I hold, I assure you I wish to hold none which are opposed to the word of God; and as to resorting to the virgin Mary, I say, as I have before said, that if she has any power of intercession, let her intercede for us. As to giving up my opinions to the church and councils, how can I do it, so long as I am possessed of satisfactory evidence that these councils are opposed to one another? We are in no need of the councils, but have sufficient light without them to guide us in the way of salvation. Moreover I can say, that I do surrender my opinions to the holy catholic church, for I profess the faith of the church of Christ, and unite my conscience with it."

The patriarch could no longer restrain his feelings, but broke out in the language of reproach, saying, "You are a worthless fellow, obstinately bent on maintaining your folly. I give you to understand that I am clear of your guilt. You will not be taught, but love to shew your contempt of the cross, and of the worship of the images, whose worship is only in honor of those to whose memory they are set up, and who labored and died in the service of Christ." Asaad replied, "With regard to worshipping such things as these, it is said, 'Thou shalt worship the Lord thy God and him only shalt thou serve;' and as to those who labored and shed their blood for the Saviour, they are above our honors, for they have gone to inherit unspeakable glory in their master's presence." The patriarch was more angry than ever, and taking off his slipper, beat both him and the

priest, and drove the latter from the room and locked the door.

After six days of additional confinement, the friendly priest again procured his release from his prison, and obtained the favor of taking the entire oversight of him. In this condition the persecuted man remains. May the Most High grant him speedy deliverance.

February 15th, 1827.

BIOGRAPHICAL SKETCH

Of Kapiolani, a Christian Convert of Hawaii, one of the Sandwich Islands.

KAPIOLANI* belongs to what may be called the nobility of the Sandwich Islands, though not to the highest rank. She descended from one of the leading families under the ancient kings of Hawaii. The same is true of her husband Naihi. They have large landed possessions, and, like the other higher chiefs, may exercise unbounded power over the occupants of their lands, who, by the common law of the islands, are reduced to the lowest state of vassalage.

When the first missionaries arrived at the islands, Kapiolani was intemperate, dissolute, and degraded. But as she resided for some time near the missionaries, and possessed a sprightly, inquisitive mind, she soon acquired some knowledge of the Gospel, which had a salutary influence on her character. She became moral, applied herself to study, and attended on the means of grace.

At this time she was probably at Lahaina, on the island of Maui; but her home was on the western shore of Hawaii, at a place called Kaavaroa, celebrated as the spot where captain Cook was killed. The inhabitants of this place, before the Gospel exerted an influence upon them, possessed a character resembling that of their rulers at the same time. They were intemperate, vicious, debased.

The small number of the missionaries at the islands, did not allow them at first to maintain a station at Hawaii. But when their number was enlarged by the arrival of new laborers in the Thames, they determined on sending a detachment thither. The joy of Kapiolani on this occasion was great, and she gladly afforded the facilities for transportation. The first post occupied on Hawaii was at Kairua, sixteen miles from her residence; and she, her husband, and their train, repeatedly went from Kaavaroa to Kairua to hear the preaching of the Gospel. She soon commenced building a church in her own village, and became importunate for a Christian teacher to reside with her. When she came to Kairua, she used sometimes to weep because one could not be afforded immediately. For nearly two years she had enjoyed Christian privileges, and was therefore the more sensible of the darkness which covered her native village, and of the vice which reigned there. Yet she seems not to have been without the peacefulness, which is every where the inheritance of the true Christian; for when an old chief, named Kamakau, inquired by

* The reader will be careful to distinguish between Kapiolani, and the queen Keopuolani, who died at Lahaina in September 1824. Kapiolani is still living.

The pronunciation of Kapiolani, Naihi, Kamakau, and Pele, respectively, is as follows:—*Kap-ee-o-lah-nee, Nye-hee, Kah-mah-kou, Pa-la.*

letter whether her removal from the society of the other chiefs did not make her feel lonely, she wrote back to him in reply, that she was not lonely, for though separated from her friends God was there, and with him she had communion; besides, they had on those shores two gates to heaven, (meaning the church erected at Kairua, and the one they were building in her village,) and through them blessings might be expected to descend.

In the autumn of 1823, Mr. Ely came to Hawaii; and visiting Kaavaroa, Kapiolani, her husband Naihi, and the old chief Kamakau, who also resided in that place, united their earnest entreaties that Mr. Ely might become their minister. They represented to him, that their church was then nearly completed, and that, in case he would remain with them, they would erect for him a dwelling-house, and do what they could towards his support. With this request Mr. Ely, after taking advice of his brethren, thought it his duty to comply. In March 1824, the church was dedicated to the worship of the true God, and Mr. Ely commenced his ministerial labors with animating prospects, which have since been fully realized.

A few months afterwards, she and her husband visited Oahu, where she manifested much affectionate interest in the welfare of the missionaries. She next visited Lahaina, on Maui, where Mr. Richards was residing, and where she appears to have received her first religious impressions. Mr. Richards thus notices the change in her character and appearance.

He says,—“A few years ago, there was scarcely a more degraded person on the islands, than Kapiolani. She gave herself up to intemperance, and every species of degradation. Now, she is in every respect perfectly moral. She always appears in a neat dress, has in many respects adopted the customs of refined society, and is, in her whole character, raised so far above the generality of the nation, that one can hardly avoid the belief that she was educated among an enlightened people. How gladly would I present this chief to a circle of those, who say this people can never be civilized, and let them account for the difference between her former and her present character.”

Mr. Richards has added a few anecdotes, which are beautifully illustrative of her Christian feeling. One Sabbath evening she made these remarks to him with reference to public worship:

“I love to go to the house of God, for then I forget all about this world. When among the chiefs, I hear so much said about money, and cloth, and land, and ships, and bargains, that it makes me sick, and I wish to go where I can hear about God, and Christ, and heaven. This cures all my sickness, and I never get tired of it.”

When he questioned her respecting her love for the house of God, she said:—When I hear preaching about Jesus Christ, my spirit does not stay in me, but it goes out to Jesus Christ; and when I hear about God, my spirit goes to God, and when I hear about heaven, my spirit goes up to heaven. It goes, and then it comes back, and then it goes again, and thus it continues to do.” When I questioned her a little more, she inquired with great earnestness, whether I did not think she had two souls. She said, “It seems to me, that I have one good soul, and one bad one. One says, God is very good; and it loves God, and prays to him,

and loves Jesus Christ, and loves preaching, and loves talk about good things. The other one says, it does no good to pray to God, and go to meeting, and keep the Sabbath.”

On her return to Hawaii, she was taken dangerously ill. In this sickness she said, in view of death,—“I wish to suffer patiently the will of God. If it be his will, I have a desire to depart, and to be with him; then I shall be free from sin. Once I exceedingly feared death, but Christ has taken away its sting.” She recovered, but lost none of the fervency of her spirit.

About a month after her sickness, she thus addressed Mr. Ely, the missionary at Kaavaroa, on the subject of man's moral condition. “The heavens and earth,” she said, “the sun, moon and stars, the birds and fishes, the seas, mountains, vallies and rocks, all combine to praise the Lord. But where is man, poor, sinful, depraved man? He is *mute*. God has given him a mouth, the gift of speech, and knowledge; but man refuses to praise him. Astonishing depravity! They are most favored of the Lord, and still most rebellious. They can praise Satan; he is their God.” As she spoke, she wept. And then she added, “We are awfully depraved. We are justly the objects of the displeasure of God. We shall stand speechless at the bar of God.”

We now come to an event in her history, which has incidentally become matter of considerable notoriety: we mean, her descent into the great volcano of Hawaii. It should be remarked, that the natives have been found to entertain the most superstitious fears of that volcano, which is indeed one of the largest and most fearful in the world. They supposed that a goddess resided there, of immense power, and a most vindictive temper, and that whoever offended her would be destroyed. They therefore approached the volcano with awe, and never without peace-offerings; and no native was ever known to venture down into the crater. The missionaries had done it without experiencing harm, but Kapiolani was the first native of the islands who dared to follow their example. In the spring of 1825, she crossed the island from Kaavaroa to a new missionary station on the northeastern shore, at a place now called Byron's Bay, where Mr. Goodrich was residing. While on her way, she was met by that missionary at the volcano. Perceiving in her attendants, and especially in the people of that district, strong remains of superstitious reverence for Pele, the supposed volcanic deity, she determined to show her utter disbelief in the existence and power of such a goddess, by descending into the crater. When her determination was known, multitudes entreated her to forbear, lest she should be destroyed. But she answered, “If I am destroyed, then you may all believe in Pele; but if I am not, then you must all turn to the *palapala*.” When near the crater, a man whose duty it was to feed Pele, by throwing berries, &c. into the volcano, entreated her to proceed no farther. “And what,” said she, “will be the harm?” The man replied, “You will die by Pele.” She answered, “I shall not die by your god; that fire was kindled by my God.” The man was silent, and she went onward, descended the crater several hundred feet, and there united with her attendants in prayer to Jehovah, the Almighty Ruler of the elements. She also, in violation of immemorial superstitions

and usages, ate the berries consecrated to Pele, and threw stones into the crater. From that time the people in the neighborhood, seeing that she was not injured, pronounced Pele to be destitute of power.

Kapiolani was received into the church of Christ in the latter part of the year 1825. About that time she helped to establish a Missionary Society among her people at Kaavaroa, which contributed the first year, to the value of *fifty dollars*, in aid of the mission which had been established among them. Considering all circumstances, this must be regarded as an instance of extraordinary liberality.

It only remains to exhibit her character, as it was described by Mr. Ely in November 1826, a year after she was admitted to the fellowship of the church. This is the latest account of her which has been received.

"Kapiolani," Mr. Ely says, "is indeed a mother in Israel. No woman in the islands, probably, appears better than she; and perhaps there is no one who has so wholly given herself up to the influence and obedience of the Gospel. I am never at a loss where to find her in any difficulty: she has a steady, firm, decided attachment to the Gospel, and a ready adherence to its precepts marks her conduct. Her house is fitted up in a very decent style, and is kept neat and comfortable; and her hands are daily employed in some useful work."—*Miss. Her.*

DEATH BY A SHARK.

[The following is extracted from the Journal of Mr. Richards, Missionary at the Sandwich Islands, under date of June 14, 1826, and published in the *Missionary Herald* for April.

At nine o'clock this morning, while sitting at my writing desk, I heard a simultaneous scream from multitudes of people, *Pau i ka mano! Pau i ka mano!* (Death by a shark! Death by a shark!) The beach was instantly lined by hundreds of persons, and a few of the most resolute threw a large canoe into the water, and alike regardless of the shark, and the high rolling surf, sprang to the relief of their companion. It was too late. The shark had already seized his prey. The affecting sight was only a few rods from my door, and while I stood watching, a large surf almost filled the canoe, and at the same instant a part of the mangled body was seen at the bow of the canoe, and the shark swimming towards it at her stern. When the swell had rolled by, the water was too shallow for the shark to swim. The remains, therefore, were taken into the canoe, and brought ashore. The water was so much stained by the blood, that we discovered a red tinge in all the foaming rollers, as they approached the beach.

The unhappy sufferer was an active lad about fourteen years old, who left my door only about half an hour previous to the fatal accident. I saw his mother in the extremity of her anguish plunge into the water, and swimming towards the bloody spot, entirely forgetful of the power of her former god. As she followed the remains to the house, Mrs. Richards and myself accompanied her and, endeavored to assuage her grief.

The particulars I found on inquiry to be these. A great number of people perhaps one hundred, were playing in the surf, which was higher than usual.—Those who were nearest to the victim heard him screech, and perceived him to strike with his right hand, and at the same instance saw a shark seize his arm. Then followed the cry which I heard, which echoed from one end of Lahania to the other. All

who were playing in the water made the utmost speed to the shore, and those who were standing on the beach saw the surf-board of the unhappy sufferer floating on the water, without any one to guide it. When the canoe reached the spot, they saw nothing but the blood, with which the water was stained for a considerable distance, and by which they traced the remains whither they had been carried by the shark, or driven by the swell. The body was cut in two by the shark, just above the hips, and the lower parts, together with the right arm were gone.

Many of the people connect this death with their old system of religion; for they have still a superstitious veneration for the shark, and this veneration is increased rather than diminished by such occurrences as these.

It is only about four months since a man was killed in the same manner at Waihee, on the eastern part of this island. It is said, however, that there are much fewer deaths by the shark than formerly. This perhaps may be owing to their not being so much fed by the people, and therefore do not frequent the shores so much.

Miscellaneous Intelligence.

PROTESTANTS IN FRANCE.

Extracts of Correspondence continued from page 743.

The circumstances of our second visit to Orleans and Patay, &c. were most favorable and gratifying—at the commencement of the winter season we enjoyed the brightness and warmth of a vernal sun. Fine weather was almost necessary to our progress in a country, where every league required an hour to perform it, even with post-horses. But we had to be thankful also for a restraining and subduing power over the moral faculties of man. We had received previous to our journey many intimations, that the consecration of our rustic temples would not be affected without opposition both from the President of the Consistory, and the local authorities. On the contrary the President received Mr. W. with expressions of the most paternal friendship, and urged him to arrange every thing agreeably to his own wishes, and even to provide him with an assistant who could perform duty at Orleans and in the country alternately. The mayors of the two villages, where he had to officiate, were also most complacent and even showed a zeal to give the sanction of their authority by their presence at our services. As we advanced through the little villages scattered over the plain of the Orleanois, it was easy to distinguish the Protestant inhabitants, who at the sound of our carriage placed themselves at the doors and windows to greet us with a familiar nod and complacent smile.—We had scarcely arrived at Patay and begun to take some refreshment, when we received a message to say that when we were prepared the friends would be most happy to receive us. We concluded that this was an invitation from the Elders of the churches to converse on the secular affairs of the buildings. As we approached the widow's house where our first Christian intercourse was held last year, we heard the voice of a reader; and we found that these lively, spiritual people were occupying their attention and edifying their hearts with the Scriptures of eternal truth, till we could join them. Our entrance was scarcely an interruption; for we were barely seated, when one of them said in the most respectful manner, Sir, when you came in, we were reading a chapter

of God's Holy Word, if you please we will finish it. "Certainly." When it was finished, Mr. W. took the book from the hand of the reader, and expounded it to them. It was the 10th of Romans. At the close of this service, instead of proceeding as might have been expected to the subject most interesting to them, one of the elders proposed the case of a paralytic brother, who was absolutely reduced to a small allowance of bread daily. A collection was instantly made, among those members present. When a second elder, whose physiognomy might have been classed with the first portraits of our early Puritans, observed, "Our dear brother should not be dependant on casual charity. I suggest therefore, that as we are six churches in communion, we should raise each 10 sous a week, to add to his comforts. The winter season is at hand, his limbs will want the warmth of fire. I engage to fetch him wood from the forest free of cost." This trait shews at once the simplicity, benevolence and purity of this little flock of our Father's kingdom.

When it was announced to them that our English friends had enabled us to purchase for them a large barn at 5000 francs, it was remarkable to perceive the genuine gratitude to God, excited by the communication. Not one word of human commendation; not a breath of French compliment. All was the language of humility, dependence and praise.

The first chapel to be opened for public worship was at Gaubert, two leagues from Patay. As we were very long performing this distance, although drawn by four strong plough horses, and with *two elders* as postillions, we had time to observe the various groups moving over the plain towards our little hill of Zion. We looked out with affectionate curiosity to descry the humble temple of our God.

At length it was to be distinguished, not by any steeple, dome or tower, but by a high chimney, at once asserting its own unpretending form, as also that the spirit of religious persecution still existed. For this chimney was placed in the edifice, that in case of resistance from the unfriendly powers, it might be easily converted into cottages. The chapel is calculated to seat 400, but it was far too small to receive the number of attendants on this occasion. One whole village of Catholics had requested to know the day of service, that they might all be present. There were also about 30 infants brought to be baptized, the parents being very desirous to have their children become members of the visible church, on such a memorable day. Never before had any of them possessed a temple for their God and Saviour, and the majority of these villagers had never before even seen such a building.

M. Grandpierre, from Paris, preached from these words; "I am determined to know nothing, &c." A sermon calculated to impress and edify the multitudes assembled. Before the chapel had filled, a circumstance occurred which gave me a sympathy with this people quite peculiar. A savage, shabby looking object sauntered into the place, and made towards the pulpit. He had on an old uniform, with a long sword which struck on the pavement at every step as he advanced. I perceived a sensation of terror pass through the persons near me, as they turned away their faces and held down their hands, whispering, "*Le Garde champetre!*" I then ex-

amined this cadaverous wretch, who had more than once dispersed the assemblies of our friends, and during the erection of their temple had continually taunted them with "You may build but you shall never occupy." His face was the index of a malicious heart, and his sardonic smile, marked the satisfaction he had in exciting a terror he was too impatient to realize. I was thankful to see him brought as it were in fetters, to hear the gospel with its awful and delightful sanctions. A generous repast was provided for us, and the notables of the congregated churches. Our return to Patay to open the large barn, was as prompt as possible. Our ride back was sweetly interesting. The conversation to be overheard among these companies of the faithful, was the most gratifying. Mr. W. walked about a league with them, and he said it was wonderful to listen to their remarks, as they talked together of the things of the kingdom of Christ. During this walk, Mr. W. made acquaintance with an old woman upwards of 60 years of age, who had walked 27 miles to be present at this ceremony. She lives at a very distant village, where out of 400 inhabitants, only 13 are Protestants. But these few meet together every Sabbath for prayer and reading the scriptures. They have never been visited more than once by any Christian friend or stranger. She had heard that her brethren of these villages were about to have places of worship, and she with an old man at whose house they meet on the Sabbath, determined to come over and enjoy the solemnity. She was born a Catholic, and was converted by means of a New Testament, met with accidentally. She had never heard but two sermons in her life. I afterwards questioned her, how she could undertake such a journey? She replied, with a singular naivete, "What is it, when the religion of Jesus Christ is concerned? Nothing, nothing at all." Do you feel then that the excellency of the knowledge of the truth is above all things? "O yes. I feel that Christ has done so much for me, that I could renounce all things for him. Yes, O my God, all, all for thee." Since her return home, this isolated Christian has formed a Bible Association in her village, and sent 25 francs as the first contribution. This was not a solitary instance of persons, and Protestants particularly, coming from great distances to this inauguration to intreat for religious instruction for their families and neighbors, who are deprived of every means of social edification. Indeed we became of opinion that it is absolutely necessary to provide an evangelist, who can be continually on horseback to make tours among these scattered but well disposed Protestants. For whenever a little meeting can be held, the Catholics join them in numbers.

The mayor of Patay, who has rented the large barn for the winter, had the corn removed from the centre, to give us space for celebrating the worship of God there—to serve as a precedent and as an historical fact to prove its destination. A very large congregation was within and without the barn, to hear the word of God preached. The principal inhabitants and persons in office attended—the mayor said, no one could object to such doctrine, for it was the very truth. M. Grandpierre preached from, "unto whom coming, &c." Here was another baptismal service;

and in the evening, although much fatigued, we were constrained to hold a third meeting, and have again a baptism. These good folks are never wearied, or even satisfied to fullness with Christian fellowship and Christian conversation.

SCENES IN LOUISIANA.

The following extracts from the journal of a Methodist minister, whose circuit was in the southwestern part of Louisiana, are copied from the N. Y. Christian Advocate.

Thursday, Dec. 2.—The scenery, all this day, was delightful. The immense prairies of Opelousas and Attakapas, and the still more extensive meadows to the west, may be called the American Sahara. But how different in appearance the rich grassy plains of America, to the dry parched sands of Africa. These wide savannas bear the most striking resemblance to the ocean; when in them you readily fancy yourself at sea, for the eye may travel in almost any direction, without meeting any object but sky and grass; and if you see the far distant woods, they have the appearance of a high beach beautifully indented with coves and harbors. The vast herds of cattle scattered over them, afford one of the most grateful prospects in nature. From a small eminence you may behold thousands of horses, cows, and other domestic animals, spread over this interminable mead, in every direction, grazing on a sea of plenty. And nearly as numerous were the former herds of deer and buffalo, before the white men hunted them and their owners from these lovely savannas. At certain seasons of the year, this heterogeneous herd will embody for self-defence, against the common and formidable enemy, the mosquito. I have seen seven or eight thousand closely pressed together, and remain so for hours, till urgent hunger drove them asunder for food. In passing these natural meadows, you will often start up the timid deer, which, at sight of the unfrequent passenger, will bound off till he loses himself from you in the high distant grass. The wolf too may be seen here, but no longer lank and lean, among the numerous fawns and lambs. The herdmen, who are generally excellent horsemen, and admirably skilled in casting a rope, will frequently bend their fleet steeds after those wolves, and run them down, or take them around the neck with a slipping knot.

Friday, 3d.—Reached Opelousas, an inland village of about one hundred houses, containing a court house, academy, and Catholic church. The inhabitants are mostly Catholic French, among whom the Sabbath is regarded as a day of amusement, or extra business. Next Sabbath, advertisements announce a public auction in an American store. So, it seems, Protestant America teaches Catholic France morality. How few have mind or principle to govern them! One said, he could "not afford himself a good conscience, in his present circumstances." Thus many, not so candid as he, will sell it and every principle, for money or good favor.

Wednesday, 8th.—Preached yesterday to about forty-five French and Americans. More would have attended, had it not been for a race out in the plain. Rode home with —. At supper had pork, ash-cake and coffee. Lodged with the children. My cloak pays double duty—defends

me by day from the rain, and by night keeps me warm. It is a shame for people to be so poor in this rich country.

Monday, 13th.—Called on some French persons and spoke to them about their souls, as well as I could, in their own language; and read to those who desired it, portions of the French Testament, which I find most of them unable to do for themselves.

In the afternoon called at a French gentleman's to inquire the way. In the true spirit of southern hospitality, he would not let me go till I had taken some refreshment. Learning that I was a minister, or an American priest, as the French call me, he was still more desirous to treat me with attention. My horse was stripped and fed, and every step of the servants quickened to prepare the dinner. That the time might not appear to me tedious, I was invited into the parlor, and having called his two daughters, he came in with a fiddle, seated himself by my side, and began to play, and the young ladies to dance, for my amusement. I could not but treat the principles of friendship with respect, though he had so greatly mistaken the manner of showing it. At my inquiry in relation to the education of his daughters, he discovered that he had not taken the best method to entertain, and was not a little mortified; however, he apologized that it was the manner in which he entertained his own priest, and that it was the etiquette of the country. After this blunder, the conversation took a more serious turn, and I presented him with a fine copy of the New Testament in French.

While in the parlor, I discovered a colored girl of about ten years of age, who, in passing, looked several times very wishfully towards me. Finding an opportunity, when her master and mistress were absent, she came to me, her eyes swimming in tears, and asked me about her mother; she, poor child, supposing because I spoke English, that I must be from the same place in which she was taken from her mother. When I told her that I did not know her, her spirits at once sunk. From all that I could learn, she had been raised in some genteel family in Virginia, and had been sold from her mother when about seven years of age, to a negro trader, by whom she had been brought to this country, and disposed of again to the French. I tried to console her, and tell her of the Lord, but on sight of her mistress she flew to her work. Now, this is only one instance of that system of cruelty, which has been practised in this country for more than a century. Oh, cursed love of gold, by which every bond of consanguinity has been broken! Children have been wrested from their mothers, husbands from their wives, and wives from their husbands. Those whom God has joined together have been separated by man.

"Is there not some hidden curse,
Some chosen thunder, in the stores of heaven,
Red with uncommon wrath, to blast the wretch
Who gains his fortune at the price of souls?"

EARLY RELIGIOUS TEACHING.

The following interesting remarks are selected from a volume, entitled, "Remains of N. A. Haven, Esq." lately published. We know nothing of the theological opinions of the author. The remarks we extract are valuable in themselves, and are taken

from an address to Sunday School teachers, delivered at Portsmouth, N. H. in the month of April, 1823.

Necessity of awakening attention.—In commencing the religious education of a child, our first object should be to *awaken his attention*; till this be effected, all other labours are useless.—The ground must be prepared; the soil must be stirred up and loosened, before the seed can be cast in, with any hope of vegetation. While the mind of a child is sluggish and inert—while his thoughts are roving and unfixed—we can do nothing, we can say nothing that will make any permanent impression. And here lies the grand difficulty of our employment, as we have all experienced. How then is the mind of a child to be excited? What instruments within our reach are of sufficient force to break the clod and lay it open to the sun? An attentive observation of the habits of children in the intercourse of common life, would probably suggest an answer. Children are always engaged with the pursuits and occupations of men. They delight to watch their parents in their daily employments, and to imitate their labours. One great cause of the repugnance which children generally feel to schools and learning, is, that schools and learning are for children only. Men and women are engaged in active employments; and while children are at school, a broad line of distinction is drawn between them and the rest of community. Hence they are impatient of instruction. They long to pass over the line, and to mingle in the cares and pursuits that engage the attention of those who are above them. This principle of imitation we may turn to good account. *We must be in earnest ourselves.* The pursuit of religious knowledge, and the acquisition of religious habits, must be a part of our daily employments. *We must strive and labour,* if we would prompt them to exertion. If, in all that we say and do, we show a deep conviction of the importance of religion, they will gradually learn to think it important. But our religion must not be a languid repetition of serious thoughts and solemn phrases. Children judge more from the eye and the tone of voice, than from the words. If we do not feel ourselves, we can never make them feel.

Necessity of gaining the affections.—We must *win the affection of the child*; we must acquire his confidence. Instruction must come with the smile of friendship, not the sternness of authority. I do not mean that decorum and dignity should not be preserved; that order should not be enforced; that improper familiarities should not be repressed;—for all this is consistent with the most perfect confidence and love: but the child should feel that he is under the control of a friend; he should be persuaded that you take an interest in his welfare; that you are anxious for his improvement; that you are affectionately, and zealously, and perseveringly labouring for his benefit. As soon as you have produced this conviction, your point is gained. Children are naturally open and confiding; and they will scarcely attempt to conceal their thoughts and emotions from those whom they thus know to be their friends.

If you have been so happy as to succeed thus far; if you have excited the attention and gained the confidence of your pupil, the way is

prepared for direct religious instruction. I do not mean that no religious instruction should be given, till you are certain the mind is awakened and affections won: but I mean that no direct religious instruction can be given with much hope of success, till these objects are effected; and, therefore, that all our exertions should at first be directed to the attainment of these objects.

The essential principles of Christianity are few, plain and simple. It was the peculiar blessing of the poor, in the time of our Saviour, that to them the gospel was preached. It therefore contained nothing beyond their apprehension. They were not perplexed with metaphysical subtleties, and nice distinctions, and elaborate creeds. They were taught their duties in plain precepts or engaging parables; and the sanctions of religion, the rewards and punishments annexed to the performance or neglect of their duties, were placed before them, under striking figures indeed, but in a manner too plain to be misunderstood. Our Saviour and his apostles gave their instructions, adapted always to the circumstances and character, and even the local situation of those whom they addressed. They constantly took advantage of present objects, and passing events, to associate religious truth with the common affairs of life. It was the fowls of the air, and the lilies of the field, that were to inspire confidence in God; it was the well of Samaria, under a sultry sky, that suggested the fountain of living waters, "of which, whosoever drinketh shall never thirst;" it was the Isthmian games that were to teach the Corinthians the value of persevering energy. Moral truth that is thus associated with natural objects, or with human actions of frequent recurrence, is rarely forgotten. It becomes a subject of daily thought, and is wrought into the very texture of the mind. It should therefore be our aim, in the instruction we give to children to imitate our own great Instructor. We should teach them as he taught us.

From the New-York Observer.

BETHEL RECORDS IN NEW-YORK.

April 15, 1828.—At one of our meetings, the mate of a ship, the first time he was ever with us, rose and said: "It is impossible for me to describe my feelings. Thirty days ago, the Lord visited me with his Holy Spirit, and arrested me in my awful career of ruin. Yes, thirty days ago, he opened my eyes to see the awful situation in which sin had placed me. My heart was so melted, I was constrained to cry to God for mercy. This I did twice, without any alteration in my feelings. I then prostrated myself the third time at the throne of grace, and in a few minutes the Lord opened my eyes, and melted my heart. From that hour my love has been increased to that degree, that ten thousand worlds would not induce me to live as I have for the past 25 years. I have been the vilest of sinners all my life, disregarding the principles of religion. For 13 years out of 25, I have followed the Ocean, and was going on to eternal ruin. O my seafaring brethren, I feel for you all. Whether ashore or on the Ocean, I shall now be anxious for your salvation. If you scoff at me now or hereafter, I shall pray for you when at the leeward of the boat, or at the end of the windlass, that the Lord will bring you into the family of Christ. With some of you present I have traversed the Ocean in company, and we have agreed in being profane, and disregarding any thing that had the appearance of religion. My dear shipmates, we have all gone long enough in the way to

eternal ruin. Let us now shift our course, and take that which will carry us safe to the port of eternal rest. We must still get our living by traversing the seas. Let us carry the Gospel of Christ in our hands and hearts, that we may lean upon him as the beloved of our souls. This evening I have crossed the ferry from Brooklyn to this meeting. It makes my heart rejoice to see so many seamen here, and such an anxious desire in prayer for the salvation of our precious and immortal souls. Let us all unite in humble supplication to Almighty God." Engaged in prayer.

A seamen then rose and said, "My conscience has often tortured me for being such a sinner,—but never so much as lately. And what I have heard this evening, has made me feel as I never felt before. What must I do to be saved? I am a dreadfully wicked fellow. I know I have a glorious Redeemer, ready and willing to take me from the voyage to ruin. I hope the Lord will visit me as he has my dear shipmate, and enable me to pray and obtain his divine presence and the operation of his Holy Spirit, that I may steer a course to the mansions of glory. O do pray for me, for I am in a deplorable situation. O Lord, have mercy on me!" Sat down in tears.

At one of our meetings three seamen were present with us for the first time. One of them rose and said, "I have lately felt unwilling to speak a profane word, or hear any of my shipmates do it. These feelings have increased for several days, which made me anxious to come to this meeting, where the Lord has seen fit in his infinite goodness to increase my anxious desire to be saved." Sat down and wept. Another said, "I have lately been exposed to death in a wreck on the Ocean. I then thought I was a dreadfully wicked fellow, and not fit to go to heaven. The third day we were taken off the wreck and saved from death. My anxious desire has increased to be saved from sin, and brought into the family of Christ, who is my precious Saviour, and never to be separated from him one moment in this world or the world to come." Wept, and took his seat.

The other expressed himself as follows: "I have been exposed to death and hell. Glory be to thy holy name, that thou hast lately opened my eyes to see my awful situation, and invited me by thy Holy Spirit to accept the offers of mercy treasured up in my glorious Redeemer. O thou art a precious Saviour to me and many of my shipmates, inviting us to lean upon thee as the beloved of our souls. O Lord, help us to serve thee in this delightful employment, and never be deprived of thy Holy Spirit. May we always be under the operation of that grace which will make us wise unto salvation, and be permitted to live in thy presence throughout the ceaseless ages of eternity."

C. PRINCE.

From the N. Y. Observer.

THE SABBATH.

A considerable number of gentlemen from different parts of the County of Greene, having assembled on the 8th inst. at the village of Catskill, to attend the anniversary of the Greene County Bible Society, it was proposed, after that Society had adjourned, that a meeting should be convened in the evening, to take into consideration such measures as might be suggested to promote the observance of the Sabbath day.

Nearly all the gentlemen from the neighboring towns who had attended the meeting of the Bible Society, together with a number of the citizens of Catskill, accordingly assembled in the evening, at the Lecture room of the Presbyterian Church. The meeting was organized by the appointment of the Rev. Seth Williston, of Durham, as Chairman, and Benjamin W. Dwight as Secretary; and the following Preamble and Resolutions were passed with great unanimity.

Whereas the profanation of the Sabbath day has

become an evil of alarming magnitude; and whereas we deem it a duty which the friends of morality and religion owe to God, to themselves, their children, and the community at large, to exert themselves with vigor and perseverance to promote a more respectful observance of that holy day:

Resolved, That the measures which have been recently adopted in Rochester, Auburn, Utica, and Albany, with reference to this subject, meet our entire approbation and merit our cordial support.

Resolved, That we deem it the duty of the friends of morality and religion throughout our whole land, to make a great national effort in behalf of the same desirable object.

Resolved, That we will cheerfully co-operate with the friends of the Sabbath in other parts of our country to discourage the violation of the Lord's day.

Resolved, That we will scrupulously avoid travelling by land, or water, on the Sabbath, except in cases of necessity or mercy.

Resolved, That if a line of Steam-boats should be established to run between New-York and any place on the Hudson, as far north as Catskill, which shall refrain from sailing on the Sabbath, we will, under all ordinary circumstances, encourage such line of Boats, and exert ourselves to influence others to do the same: And that in our freighting business we will give the preference to such vessels as conform to the spirit of the foregoing resolutions.

Resolved, That we approve of the suggestion of forming a general Society to promote the observance of the Sabbath, and that if a meeting should be held for that purpose in the city of New-York, at the ensuing anniversaries, the Rev. Seth Williston, Rev. David Porter, D. D., Orrin Day, and David Baldwin, Esqrs. be a committee to attend such meeting.

Resolved, That the foregoing resolutions be signed by the Chairman and Secretary, and published in the Catskill newspapers, and in the N. Y. Observer.

SETH WILLISTON, Chairman.

B. W. DWIGHT, Secretary.

FROM THE AFRICAN COLONY.

Captain Phillips, arrived at Norfolk on Monday in charge of the schooner *Aretas*, of Portland from Cape Messurado, whence she sailed 26th Jan. reports that the Colony was in a very thriving state, and that they were daily extending their commercial transactions. During the time the *Aretas* remained there she lost all her officers, viz. Captain *Dominicus Jordan*, who died on the 5th September. *Francis Colby*, 1st mate, 27th August; *Thomas Davy*, 2d mate, 5th September; *James Chadburn*, Seaman, 25th August; *Nathaniel Cole*, do. 30th August, and *Hugh M'Neil*, 1st September—all of fever incident to strangers visiting the climate.—*Daily Advertiser*.

The schr. General Geddes, three days from Key West, arrived at St. Augustine on the 11th March, with 118 Africans in custody, of the Marshal, being the same which in December last were taken from the wreck of the slave brig *Guerro*.

The Bible Cause.—On the 1st inst. the Bible Society of Virginia held its 15th annual meeting in Richmond. At that meeting they resolved—"That relying upon the divine blessing, and with the aid of our auxiliary and sister societies in the State of Virginia, this society pledges itself to do its utmost to supply every destitute family in the State with a copy of the Scriptures, within two years from this time." Thus another State is in one sense brought within the resolution which

looks forward to a complete supply. It appears, however that this society is small, and does not contemplate effecting the object throughout the State, until many other Societies shall adopt the same resolution and come to their aid.

Wants of Western Virginia.—A lady in Wythe county, who had been employed in distributing bibles, writes thus to a gentleman in Philadelphia—"My sympathy was excited by a discovery of the famine which prevails in this country. It is thought that more than one third of the population of Western Virginia are destitute of the holy scriptures."—*Vis. and Tel.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 26, 1828.

THE TURKISH MANIFESTO.

The late Turkish Manifesto by which the Ottoman Porte has declared its determination for war, in direct contempt of the intervention of the Allied Powers, has confirmed the fears of some, and yet filled every one with surprise and regret. The warlike preparations which have been for a long time announced, have naturally led to this suspicion, but few who have reflected upon the necessarily exhausted state of their tributaries have thought that they had temerity enough for such a step—and indeed it is now thought that there is not so much meant by this Manifesto as has been made of it. But the act whether it be an affirmative declaration of war or not, is an important feature in the "signs of our times," and not to be contemplated without deep interest by any one.

Particularly is it interesting to the friends of the Church of Christ, and all friendly to the advancement of intelligence, and order, and happiness among their species. The struggle is between Despotism and Liberty—between Vandal ignorance, superstition, and lust, and the Gospel of light and peace. At least, by a little anticipation and forestalling of events, it is easily resolved into that. It is then, an all-important question with every philanthropist and christian, to what extent the enlightened Powers of Europe are to be concerned in the final adjustment of the contest. According precisely, to the stand which they take as umpires in the establishment of order, will be the protection which their countenance and authority will give to the introduction of the Gospel of truth. Their united word has gone forth with solemnity, (though well-nigh too late to have saved any thing but their credit,) and been followed up by acts, from which they cannot retract however hypocritically they may lament them, that they will put an end to these monstrous aggressions—that they will no longer behold with inaction a sister nation—the

"Clime of the forgotten brave—

(Still) Freedom's home, or Glory's grave!"

converted into a human slaughter-house, and that too by the old, insolent, relentless scourge of Christians.

Christians should never act, nor talk warlike, except in defence of liberty and life. If the Turk whose only terms are slavery, violation and massacre, does not make out such a case, there can be none. But both alternatives, it is still to be hoped—may be avoid-

ed by the intervention of the three sovereigns. It is said, that the Manifesto which apparently offers them war, was not intended for their eye, but meant rather, to make an impression on the various subjects of the Porte, to ensure their support in the defensive warfare expected to ensue.

What interest we should have as Christians in the agency which civilized Europe may assume in the restoration of peace, may be gathered from the following extract from this Manifesto.

"It was at different times proposed to the Sublime Porte no longer to interfere with the affairs of the Greeks, but to give them a form of independent government; to separate them altogether from the Mussulmen; to establish among them a chief, as in Wallachia and Moldavia; and to grant them their liberty, on condition of an annual tribute. Such, nearly, were the vain proposals that were made. As it is evident, that this pretence of liberty tended to nothing else, which, may heaven forbid! than to make fall into the hands of the Infidels the whole of those countries in Europe and Asia, where the Greeks were mixed with the Mussulmen—to place by degrees the Rayahs in the place of the Ottomans, and the Ottomans in the place of the Rayahs—to convert perhaps, our Mosques into Churches, and to ring bells within them; in a word, to annihilate Islamism with ease and promptitude; neither reason, nor law, nor policy, nor religion, could admit of such proposals being accepted."

MR. HAWES' LECTURES.

The five Lectures to young men which were delivered by Rev. Mr. Hawes of Hartford, first in that place and afterwards in this city by solicitation of several clergymen, have just been issued from the press—at the united request of the Young Gentlemen of both cities. The volume is so executed as to combine the two important objects of cheapness and excellence. The next important end is that they be extensively and thoughtfully read—and if it be not attained it will be from an ignorance of its contents. Our thoughts upon the excellence and usefulness of these discourses were expressed in the day and time of their delivery—and a perusal of the volume has only given a new occasion of confirming them. No young man who is willing to accept of kind counsel kindly given, and who will be honest with himself, can rise from a perusal of these Lectures, without being either very much better, or very much worse than before. They consist of practical precepts, and fatherly counsel about the business and conduct of life, written by a man who intended in the sincerity of his heart, *if his hearers would*, to do them good. And those who will not unclothe their hearts to such a motive, or who having given the motive a welcome, will contrive to elude the pertinence and good-sense with which these truths are brought home to their bosoms, cannot lay claim to much of the common candour and ingenuousness of youth.

The titles of the several Lectures are as follows.—"Claims of Society on Young Men"—"Dangers of Young Men"—"Importance of Established Principles"—"Formation and Importance of Character"—"Religion the Chief Concern."

The Legislature of New-York have appropriated the sum of \$800 per annum, for the support of a Chaplain to the State Prison at Mount-Pleasant.

RELIGIOUS ANNIVERSARIES.

The New-York Observer has the following list of the principal Anniversaries, about to be celebrated in New-York and Philadelphia.

Bond of Baptist General Convention for Foreign Missions—Wednesday, 30th of April, at the meeting-house in Olive-street.

New-York Sunday School Union—Tuesday, May 6th, Children assemble at Castle Garden *3 o'clock P. M. Addresses and Report at 7 o'clock.

American Tract Society—Wednesday, May 7th, 10 o'clock A. M.

American Home Missionary Society—Wednesday, May 7th, 7 o'clock P. M.

American Bible Society—Thursday, May 8th, 10 o'clock A. M.

American Education Society—Thursday, May 8th, 7 o'clock P. M.

American Jews Society—Friday, May 9th, 10 o'clock A. M.

General Assembly of the Presbyterian Church—at Philadelphia, Thursday, May 15th, 11 o'clock A. M.

General Synod of the Dutch Reformed Church—at Philadelphia, Wednesday, June 4th, 10 o'clock A. M.

American Sunday School Union—in Rev. Dr. Wilson's Church, Philadelphia, Tuesday, May 20th, 4 o'clock P. M.

☞ Clergymen visiting the city during the approaching Anniversaries are requested to call at *Mr. John P. Haven's Bookstore*, in the American Tract Building, where they will be directed to places of accommodation provided for them by the hospitality of our citizens.

For the Religious Intelligencer.

MR. EDITOR.—In your last number I saw a piece entitled, "Sabbath vs. Sunday," in which an attempt is made, as has often been done before, to show that the word *Sunday* ought to be discarded. What reasons does the writer give for this? First, *God hath given a specific name to the day of rest*. I assert, we have no evidence of that fact. Undoubtedly God gave it some name which signified, day of rest; but we have no evidence that this name was *Sabbath*. *Sabbath* is a Hebrew word. But have we any evidence that the Hebrew was used at the time the Sabbath was instituted? not a particle. We have no evidence that the Hebrew was used before the time of Moses or Job; or till after the confusion of languages at Babel, two thousand years after the Sabbath was instituted. *Sabbath* is the Hebrew word to describe the thing, or the portion of time set apart by God, and can have no more to do with the original name given by God, than the English *Day of rest*. Moses wrote in the language in common use at his time, and used such words as were in common use. He used *Sabbath* for the day of the week set apart for the worship of God, because *Sabbath* in Hebrew means day of rest. He used the name because it was significant of the thing; for the same reason that he used *aur* for light. We have just as much reason to say that God gave the name *aur* to the light, and that therefore we must call light *aur* and not call it *light*, because *God hath given a specific name to it*, as we have to call the day of rest *Sabbath*. All that God has specified is the thing, or position of time; and all that he regards is the due observance of the day, call it by what name you please. All the objections there ever can be to any name, arises from association, and if the word *Sunday* produces any such effect let it be discarded. If any teacher of a Sunday School is troubled with the thoughts suggested by association, that he is training immortals to the worship of the *Sun*, then let it be discarded. But till such is the fact, I can see no pos-

sible objection to the use of the word *Sunday*. But again, the writer says it is a heathen word denoting the day on which they worshipped the *Sun*. If there is any danger that we by retaining the name shall also become worshippers of the *Sun* let us discard the word; if not, I can see no good reason for not retaining it. If the use of the word *Sunday* leads to no immoral practices, no objection of any weight can be urged against it. *Sunday* is a genuine English word and *Sabbath* is not. Its heathen origin can be no objection to it, for almost the whole of our language is of heathen origin.

Our word *Lord* was taken from heathen use and applied to the Supreme Being. Is there any danger of our becoming heathen from the use of it? So the words *worship*, *Church* and almost all our words denoting sacred objects are of heathen origin, and if we knew to what use many of them were anciently applied, we should be more surprised at their present use, than we are at the use of the word *Sunday*. If the reasonings of the writer were valid against the word *Sunday*, we should be obliged to give up a great part of our language and learn a new one, and then perhaps it would still want pruning, unless we could fabricate an entirely new language. If it were necessary, I might go into an elaborate argument on this subject to remove the innocent prejudices of some of my well-wishing brethren, but who have on this subject more zeal than knowledge; but I trust that every candid mind will be satisfied by these few hints, that it matters not what names we give to sacred things, provided we make the right use of them. And arguments to enforce the right observance of *Sunday* or the *Sabbath*, I consider more important, than arguments in support of mere names. G. S. P.

PECUNIARY WANTS OF THE AMERICAN TRACT SOCIETY.

By the special smiles of Divine Providence on this Institution, it has almost a Nation's wants to meet, while in its infancy and having had little time to accumulate pecuniary strength. Very large expenses have been necessarily incurred for stereotype plates, paper and printing, in order to provide a suitable supply of Tracts for the General Depository, to meet the wants of Auxiliaries and others who wish to purchase, and send gratuitous supplies to the destitute. But the Committee have felt, that they must go forward, and attempt to meet these wants; trusting in God, through the liberality of his children, for the necessary pecuniary means. Proceeding on this principle, they have hitherto been able, with such aid as members of the committee have, from time to time, personally given, to meet all the Society's obligations; though we believe there has at no time within the last ten months, been funds enough in the Treasury to meet the current expenses of two weeks.

The Society is now under obligation for the single article of paper, which must be met previous to the 20th of May, to the amount of \$3,504 42. This with the other expenses of the Society up to that period, will demand the prompt co-operation of the friends of the cause. And let no one be discouraged. Let Christians do their duty, and "the Lord will provide." Every penny contributed, let it also be remembered, will send forth one of these messages of salvation; every dollar, one hundred; every twenty dollars, two thousand; to meet in some small degree the moral wants of the 12 000,000 of our country.

The Auxiliaries of the Society are especially requested to remit such funds as may be in their

Treasury. No funds should lie unemployed, when so much needed. The season of the Anniversaries will furnish a favorable opportunity for many to remit. We hope and believe it will be improved, and that nothing shall ever be suffered to interrupt the progress of this most useful Institution.

Remittances should be addressed to Mr. Wm. A. Hallock, Corresponding Secretary, 144, Nassau st. New-York.

Revivals of Religion.

REVIVALS IN MAINE.

It will call forth congratulations and praises from Christians in distant parts of our land, to learn, that God is visiting this portion of his heritage in mercy. In several towns to the east of us, the Holy Spirit is carrying forward his gracious work. It is a day of God's power, in which many are made his willing people. A letter from Thomaston to the publishers, dated March 31, says—"We are now enjoying a solemn and powerful revival of religion. It commenced about three months since, is still progressive, and appears as interesting as ever. Twenty-five stand propounded for admission [into the Congregational church] next Sabbath. Our Baptist and Methodist brethren are sharers in the good work. O, pray for us."

REVIVAL IN WISCASSET, ME.

We have great pleasure in extracting from the Lincoln Intelligencer of the dates, April 3rd and 10th the following brief accounts of an unprecedented work of grace in Wiscasset. From a gentleman providentially in our office, we have ample confirmation of the facts stated below; and it is a thought full of deep joy, that a society of Unitarian Christians, among others, are drinking deeply and experimentally into the new birth as taught in the Scriptures.—*Zion's Herald*.

Our town exhibits at this time, a most interesting spectacle to all the friends of experimental religion. At no time, perhaps, within the memory of our oldest inhabitants, have the principals of *vital Christianity*, (so to speak,) had such powerful and awakening influence, as within a few weeks past. Many of our oldest and most respectable inhabitants, are the happy recipients of the free grace of God—and by the quickening influence of the Holy Spirit, have openly come forward and given evidence, of the "faith that is in them." Many others are, at the moment we are writing, writhing under the deepest conviction of sin, and express an ardent desire for relief from the burden which oppresses them. We sincerely hope the benefits of this "season of the refreshing showers of grace" may be felt by us all, until "every knee shall bow, and every tongue confess" the beauty and excellence of godliness.

The Revival of Religion noticed in our last, still continues with unabated interest; it is supposed that more than 150 have already become its hopeful subjects; and so far as attendance upon the means of religious instruction, are correct indications with regard to others, more than four times that number are seeking an interest in the great salvation.

REVIVAL IN BERN, N. Y.

Extract of a letter to the Editor of the N. Y. Baptist Register, dated Rensselaerville, March 18, 1828.

MR. EDITOR,—In the town of Bern, joining this, the work of the Lord is graciously triumphing in the salvation of sinners. In the month of January last, the consciences of sinners were arrested by the Spirit of the Redeemer, and they were heard to cry, "what shall we do to be saved?" Last Sabbath I attended

meeting there, and the sighs of sinners were to be heard throughout the congregation. On Monday, I visited some families, and found some rejoicing in hope, and some mourning on account of their sins. The work is mostly in the Reformed Dutch Church under the pastoral care of Mr. Van Wagenen. He informed me that about fifty gave evidence of conversion. Some have come forward and united with that church. The probability is, the greater part will unite with them. This place has never experienced a revival before since the country was settled.

R. WINEGAR, Jr.

DEATH OF MR. GRIDLEY.

We have before mentioned the death of Mr. Gridley, missionary to Palestine. The last Herald contains a more particular account of this mournful event: the following are the concluding remarks:

Mr. Gridley was a native of Farmington, Conn., was graduated at Yale College in the year 1820, and received his theological education in the Seminary at Andover, Mass. He afterwards performed an active and successful agency for the Board in his native State, the greater part of which he organized into Associations and Auxiliaries on the plan now pursued, which had been devised and published by the Prudential Committee just before the commencement of his agency. After completing this service, he entered, with characteristic ardor, upon the study of medicine, intending thereby to enlarge his usefulness as a missionary. In this science he made considerable proficiency.

Mr. Gridley's offer of service to the Board was made in August 1823, near the close of his preparatory studies in theology. The language of it is expressive of much devotion to the missionary cause.

"I am willing—he said,—to be employed in any way, to undertake any service, in which I can best subserve the great designs of the Board. If I have the power of calling up the attention of the churches to the wants of the heathen, and of soliciting successfully their pecuniary aid, I would gladly, for a time, bring that power into action. If my services should be needed in exploring any portion of the heathen world, I hope to be in readiness to enter upon such a labor. I expect, also, to hold myself in readiness to assist in establishing some new station, or in strengthening some station already established.

"But if I am unable in any way to promote successfully the designs of the Board, or if there be any thing in my character, disposition, or circumstances, which would prevent my employing the talents which God has given me to advantage in that work, it is my earnest desire never to be connected with the Board; or should I be thus connected, and some trait should be developed, or change of circumstances take place, which would circumscribe my usefulness, I should desire, with no less earnestness, that the connection might be immediately dissolved.

"The interests of the Board will, I trust, be ever regarded by me as incomparably more important, than my own personal interest. I would rather by far retire from the field at any time, than continue in it a burden to the cause."

He was ordained as a missionary on the 25th of August 1823, in Boston; embarked from the same place, in company with Mr. Brewer, on the

16th of August 1826; and after two months arrived at Malta, from whence he proceeded with little delay to Smyrna.

The concluding paragraph of a sermon, which Mr. Gridley preached in various places before leaving this country, and which we possess in manuscript, will properly conclude these notices of the departed missionary.

"Let the world now cast the sneer of contempt upon the promoters of missions—let it pronounce their zeal, enthusiasm, and their sacrifices, folly—let it charge with madness him who bears the standard of the cross to insalubrious climes—let it heap its bitterest reproaches upon that female, whom love to souls constrains to forsake kindred, and friends, and native land,—and let it lavish its applauses upon that man, who makes any sacrifices to amass a fortune—let it encircle with its laurels that patriot, who sacrifices all to his country's welfare—and let it seek, on tablets of brass to immortalize that hero, who bears his country's standard where thousands are falling by his side. When that fortune shall have been scattered to the winds of heaven, and that patriot's laurels shall have faded from his brow, and that hero's monument shall have crumbled into dust, WORCESTER will still live; the name of HARRIET NEWELL will still be pleading with irresistible eloquence for the heathen, or proclaiming to a renovated world its obligations to that eloquence; WARREN, RICHARDS, NEWELL, will be held in grateful remembrance by India's happy millions; and the grave of PARSONS will still be known, and still will it continue to call forth the tenderest emotions—not of Christian missionaries, as there, far from the home they love, they sit and sing,

"Brother, thou art gone before us,"

but Judah's captive, restored from more than Babylonish exile, and the Arab, reclaimed from his wanderings, and the Turk, softened down into the Christian, and the Greek, set free from more than Turkish thralldom, all, united in the bond of Christian love, shall stand around that grave, and say, *Here lies the man, who left all to bring this glorious Gospel to our shores.*—Yes, when the proudest monument of human greatness shall have crumbled into dust, when this earth and all that is therein shall have been burned up, then shall they, who have turned many to righteousness, shine forth as the stars in the firmament, for ever and ever."

From the Christian Watchman.

RELIGIOUS NEWSPAPERS FOR FAMILIES.

MR. EDITOR,—Among the many ways and means which are used for the encouragement of education, I have found from past experience, that a newspaper in a family is very desirable and useful. It has been observed, that those who have no taste and no desire for reading books in common use, will nevertheless read a newspaper, when it comes in their way. Having a large family myself, I have sometimes been almost persuaded to subscribe for two of the Christian Watchman, that I might the better accommodate all, who have any inclination to read. There are also other advantages, to be derived from the perusal of newspapers, besides that of encouraging a taste for reading. Scarcely a paper comes to hand, but what contains some accounts of interesting revivals

of religion, in different towns, &c. of our country; and the young reader is sometimes led to inquire into the situation of such towns, &c. and thus acquires some knowledge of geography. Besides, who knows but that, from some of these interesting accounts of revivals and conversions, the reader may be induced to go still further, and look into the Bible, and see if they compare, in any degree, with Pentecost seasons, and refreshings from the Lord. And, possibly, from the perusal of some facts, he may eventually be led into all truth. It would be doing good, if every subscriber for a religious newspaper would go a little out of his way to obtain more subscribers, and forward their names to their respective editors. Sometimes two neighbors take a newspaper together, each one paying his part. This is a very poor way; as each one wishes to read it first, and both want to have it last, and keep it. Each would do better to have a paper to himself. I forward you the names of two subscribers; and I could wish that all your present subscribers, at least every Agent, would do likewise.

AMI DE VERITE.

Communicated by Dr. C. C. Blatchley.

WARNING!—George Washington Goforth, sign painter, from Baltimore, and late of this city, in which he had no stationary abode, owing to his habit of drunkenness, died about the first of the spring of 1827, in the following remarkable manner:

About four weeks prior to his decease, he was so seriously convinced of the impropriety of his drunken habit, through the reasonings of a female, that he solemnly imprecated, by an oath, that he hoped that God Almighty would make him an example to the living, by taking him out of this world, if he ever drank again any thing stronger than beer or cider for common drink.—For sometime he kept his engagement, but in three or four weeks he broke his promises; and when the female referred to, saw him drink brandy, she lifted up her hands, and exclaimed, 'Goforth, I am shocked to see you drink brandy after taking that dreadful oath.' Two nights afterwards he died in his bed unknown to any body, and thus his petition was consummated awfully, as a warning to perjurers of this kind.—*N. Y. Christian Advocate.*

CONFORMITY TO THE WORLD.

In a recent interview with a friend, the following reply to the question, What are your prospects for eternity, made a deep impression on my mind: "O-Sir," replied he, "conformity to the world has been my ruin. I once had high hopes of heaven. I looked upon myself as a pilgrim travelling to the heavenly world; I had bright hopes and great confidence in myself. I neglected to watch. I engaged in the business of the world, and was eager after its riches and honors. Being young and lively, I was often in the company of the young, and of those who cast off fear and restrained prayer before God. By insensible degrees, I grew indifferent about religious things. After associating with the ungodly, I found myself more and more unqualified for private duties, and then by degrees I began to omit secret prayer, and to neglect to study the word of God.—

At this time also I sought popularity. My maxim was that to be useful in the world, a person should be honored by the world: To obtain this honor, I had to conform to the opinions and practices of the world: To comfort to these practices, I own, at first shocked me. I could not give up my religion, and my Bible plainly told me that 'whosoever would be a friend of the world was the enemy to God;' (James iv. 4) I say even the thought of conforming in practice to the world shocked me. But the more I went into worldly company, this dread of conforming to the world would wear off. Time passed along. I was prospered. The world smiled upon me—my friends flattered and carressed me, and in a little time I became completely entangled in the world and wholly conformed to it. Sometimes the thought of my situation would come into my mind, and alarm me. I knew that all was not right, but being indisposed to examine my own heart then, I invariably put it off to a more convenient time. In this way I grew hardened; and I fear that I have been deceiving myself, and that my hope will prove to be that of the hypocrite, which will finally perish.—*West. Intel.*

PASTORAL FAITHFULNESS TO THE SICK.

Two young men in different parts of my parish began to languish nearly at the same time. Consumption was feared, though not very strongly suspected at first. I thought it my duty to converse with them at an early day. And deeming it important to have not only the consent but also the uniform co-operation of their friends, I informed them of the frank disclosure of our fears which I wished to make, and of the advice I should give, and desired them to aid the impressions by their prayers and counsel from time to time, according to their best wisdom. They readily assented, and I believe were faithful. The way thus prepared, the substance of my communications to these sick persons, though made at different times, and with as much delicacy as faithful explicitness would admit, was briefly as follows:

I am come to visit you, not only as your friend, but your minister, and desirous to benefit as well as to gratify you. Perhaps you would like to know what your friends think of your case, 'Yes.' I will then tell you frankly and fully. We have much hope, yet serious fears lest your disease should terminate in consumption and prove fatal. A very treacherous disease. What do you think of yourself? 'Perhaps my friends are right.' Are you prepared for death? 'No.' Now then is your time; should you recover, you will not regret this improvement; but if you are soon to die, now is probably your only time. You yet have strength, clearness of mind, power of discrimination, and power of feeling, and you will have some little time to evince and test your hope. I make this frank disclosure thus early, that I may give you timely warning, and it is with hope that you will regard it; but should I find you at a future period crippled with disease, I shall have little courage then to hope for your repentance. You have no time to lose—no time to work out self-righteousness, if that were possible. Christ must be your whole Saviour—he offers himself as such—does not require impossibilities, does not require of you the external duties of the healthy. Will you try to follow these simple directions immediately?—

'Yes.' I desire to bless God for the hope that he granted unto each of them repentance unto life. One of them rapidly yet joyfully sunk to the grave—the other recovered and has since made a profession of his faith.—*Christian Spec.*

SABBATH SCHOOL TEACHERS.

An elderly judicious friend has been appointed visiter to the teachers, whose business it is to visit the absentees, to inquire the cause of their absence, and to administer encouragement or reproof, as the case may require. Such an appointment, where teachers are prone to absent themselves from school, cannot but be useful if attended to with kindness and prudence. We have opened a prayer meeting for the senior scholars, to which the boys and girls are invited every alternate Sabbath. The devotional services are conducted by teachers appointed for the occasion. Many of the children have for some time contributed to the Missionary Society, which they do very cheerfully, although the thing is left quite optional. We have great pleasure in stating that four of our teachers have been admitted into church-fellowship, and another who came amongst us a fatherless, friendless boy, has passed through all the gradations of a scholar, has recently been received as a teacher, and is likely also to be added to the church. May they, each and all of them, prove themselves worthy the privileges of Christ's kingdom.—*Eng. Rep.*

Anecdote for Drunkards.—A few years since there lived in one of the villages of New-Hampshire, a widow in advanced life, and of intemperate habits. She possessed a large dwelling-house and some valuable lands. But her house became disreputable: the house of dissipation, iniquity and sin. She had procured her supply of rum on an evening in September, and retired to her room in a passion and fastened her door, exclaiming with an impious oath, she would go to hell before any one should disturb her.

During the evening, an intemperate man who frequented the house, had gone into one of the chambers, and in a fit of intoxication, had thrown himself upon the bed. At midnight the house was in flames, and in spite of all exertions to save them both the woman and the man were literally consumed to ashes, and hurried to judgment and the eternal world. The fire commenced in the room where this woman had locked herself in, and it was judged from the position in which the body was found, that she became intoxicated and fell upon the hearth, where her clothes took fire and it communicated to the building. The above statement may be relied on, and it requires no comment.—*N. Hamp. Obs.*

Obituary.

DIED—At Wallingford, on the 31st ult. Mrs. Patience Doolittle, widow of the late Mr. John Doolittle, aged 72.

At Saybrook on the 16th inst. Humphrey Pratt, Esq. aged 80.

At Bridgeport, Mr. Samuel L. Emery, late of Boston, aged 27; Mrs. Sophia May, aged 37; Mr. William Brothwell, aged 73.

At Simsbury, Mrs. Paulina S. Phelps, aged 38.

At Danbury, Mr. Daniel Taylor, aged 42.

At New-London, Mr. Joseph Miller, aged 48.

Poetry.

OMNIPRESENCE OF GOD.

Above—below—where'er I gaze,
Thy guiding finger, Lord, I view,
Trac'd in the midnight planet's blaze,
Or glistening in the morning dew;
What'er's is beautiful or fair,
Is but thine own reflection there.

I hear thee in the stormy wind:
That turns the ocean wave to foam!
Not less thy wondrous power I find,
When summer airs around me roam;
The tempest and the calm declare
Thyself, for thou art every where.

I find thee in the noon of night,
And read thy name in every star
That drinks its splendor from the light
That flows from mercy's beaming car;
Thy footstool, Lord, each starry gem
Composes—not thy diadem.

And when the radiant orb of light
Hath tipp'd the mountain tops with gold,
Smote with the blaze, my wearied sight
Sinks from the wonders I behold;
That ray of glory, bright and fair,
Is but a living shadow there.

Thine is the silent noon of night,
The twilight eve—the dewy morn—
Whate'er is beautiful and bright,
Thine hands have fashioned to adorn;
Thy glory walks in every sphere,
And all things whisper "God is here!"

Does the holy one of Israel, O christian, appear
unjust, inglorious, or a being to be trifled with, when
he hides his face and leaves thee to spiritual barren-
ness, darkness and doubts? Oh no; in such a dread-
ful day as this, Immanuel's character is not impeach-
ed, nor his glory made void. But he appears a sin-
hating, terrible God, not to be despised or trifled with.
Now the christian sees his dependence, by sad expe-
rience; and is led, with Asaph, through the wakeful,
troubled night, to search for those sins which have
grieved away the sealing Spirit.—*Rev. J. Hallock.*

O, hopeful convert! who felt for you when on the
verge of the horrible pit? who visited and gave you
good counsel, and prayed with and for you? Who
forgot the things of this world and their necessary
food and sleep, and travailed in prayer in their closets
and concerts for your relief? In answer to whose
labors and prayers is it, that you did not go back to
spiritual Sodom, or perish in black despair? Who is
it that now labors and prays for your spiritual pros-
perity and eternal life? Who has done these things
for you, in consequence of which you have peace?—
Was it hell? was it the carnal world? No, no: it was
your invaluable friend Zion. And now will you pre-
fer the society of the world, and by turning your back
on the Church as if ashamed of her, weaken her
hands and grieve her heart? Is this thy kindness to
thy friend?—*ib.*

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agent.

"WHAT HAS IT COST?"

After stating some of the results of Missions, in
an Address before a Missionary Society, the speaker
said: "All this is done; and Mr. President what has
it cost? Cost, Sir? I am ashamed to say what it cost.
Four dollars a piece we pay for our bill of intoxica-
tion—two dollars for the benefit of a good govern-
ment—but our bill for Missionary operations, inclu-
ding the support of Bible, Tract, Education, Domes-
tic and Foreign Missionary Societies, is on an ave-
rage one cent! For the Ruin of our Country, four
dollars!—for the Salvation of the World, one cent!"

Power of the Gospel.—In the houses and wigwags
of more than five hundred Indians, (at the methodist
mission in Upper Canada,) the devotions of prayer
and praise are heard daily in their native language.
Their desire for religious knowledge is very ardent:
they hunger and thirst after righteousness! O how
should this put us to shame, who have so many ways
of getting good and yet care so little about it! Triv-
ial excuses keep us from reading, from prayer, from
the house of God, and will keep us out of heaven.

"Government, in church and state, is of God,
forms of Government in church and state are of
men."

CONFERENCE OF THE CHURCHES.

We have been favored the present week with another
of those solemn and interesting meetings in this
city, but we have not time to give the particulars in
this number.

The conference adjourned to meet at Greens' Farms
on Wednesday of next week. The places next in ro-
tation are Ridgebury and North-Fairfield.

SCHOOL FOR YOUNG LADIES.

MISS REYNOLDS has opened a School for Young
Ladies and Misses, in the pleasant and retired village
of West-Haven, for instruction in Reading, Writing,
Arithmetic and Orthography; also English Grammar,
Rhetoric, Composition, Geography and History—to-
gether with plain and ornamental Needle-Work.

The grammar term will commence on the 12th of
May next—Terms for tuition per quarter of 12
weeks, \$3.

Board and washing may be obtained in respecta-
ble families on application to Miss Reynolds, at Mr.
Wm. Stebbins, W. H. at \$2 per week.

Inquiries respecting the School may be made of Rev.
S. W. Stebbins, West-Haven, and of Rev. Claudius Hey-
rick, and Miss Sarah Hotchkiss, New-Haven.

West-Haven, April 19, 1828.

*Letters received at the Office of the Religious Intelligen-
cer during the week ending April 23d, 1828.*

E. Erb; D. Ames Jr.; N. C. Dickinson; Abram
Van Winkle; A. J. Fassett; Abraham A. Salisbury;
Enoch F. Robinson; G. Kimball; Rev. E. Philips;
D. W. Graves; G. W. Bruce; Rev. Daniel Jones;
Warren Converse; Samuel Whiting; Thos. Young;
D. & J. Ames.

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